

the anglican digest



PENTECOST A.D. 1985

**THE COVERS:** Our covers depict The Holy Spirit as the descending dove. The front cover art shows the ship as a symbol of The Church. The back cover is a photograph of a needlework design by Karen L. Ford of Scottsdale, Arizona.

## CONTENTS

I Yearn To Hear The Prophet	4
The Charismatic Experience Is Not An Elective	9
Teach Us To Pray	10
Preludes and Postludes	14
Silver Linings to Episcopalian Clouds	16
Basic Christianity	21
Walking In The Spirit	22
How Can You Tell The Players?	24
I Am Your Church	26
Healing Ministry: Explained and Practiced	27
Just What Is This Tithe Anyway?	38

Departments: *According to* (42), *We Recommend* (32),  
*Burials* (36), *Miter Box* (34), *Quarter Watch* (44).

ISSN 0003-3278

**THE ANGLICAN DIGEST**

Vol 27, No 3

The Rt Rev Michael Marshall  
Honorary Assistant Bishop of London  
Episcopal Director

Gene C. Pruett, Editor

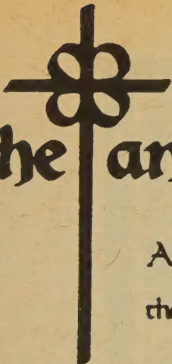
The Rev'd H.L. Foland, Founder

*The Anglican Digest* is published bi-monthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas. Board of Trustees: The Rev'd Edward L. Salmon Jr, St Louis, Missouri; Mr Kenneth H. Castleberry, Eureka Springs, Arkansas; Dr Arthur Ben Chitty, Sewanee, Tennessee; The Rev'd Canon James P. DeWolfe Jr, Fort Worth, Texas; The Right Rev'd Paul Reeves, DD, Bishop of Georgia (Retired); Mr Rabie G. Rhodes, Harrison, Arkansas; Hon William S. Walker, Harrison, Arkansas; and The Right Rev'd William C. Wantland, Bishop of Eau Claire. Administrator: Capt W.R. Swindells, Hillspeak.

*The Anglican Digest* is sent to anyone who desires to receive it. TAD is supported solely by contributions and a very limited number of advertisements of organizations which, like TAD, seek to serve the Church. Currently, to print and post six issues of TAD costs about \$5 in the U.S., \$7 outside the U.S.

Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.

PENTECOST A.D. 1985

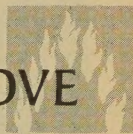


# the anglican digest

A miscellany reflecting the words and work of  
the faithful throughout the Anglican Communion.



## THE FIRE OF HIS LOVE



PENTECOST IS NEVER JUST AN IDEA: IT IS AN EXPERIENCE. Perhaps that is why we have such difficulty handling it in an age which tends to prefer abstractions and ideas to the overwhelming reality of a personal experience.

For it was the experience of a breath of fresh air and the uncomfortable presence of naked flame which set off all the alarm bells, expelling the church into the world and changing it from a mere discussion group talking about the resurrection of Jesus, into the catholic, apostolic church, eager to witness to the power of that resurrection. All a bit too hot to handle!

So little wonder that Pentecost also calls for water (not, pray God, to put out the fire) but the waters of baptism, which when they combine with air and fire soon give off steam—readily convertible to the driving force of apostolic power we call Holy Spirit.

STRANGE LANGUAGE? Yet words are not important when Pentecost is in the air. Rather it's the actions which inevitably issue out of this chemistry which have spoken over two thousand years far louder than words in the lives of men and women who are set on fire with the strange power generated by such amazing love. "Come Holy Spirit; fill the hearts of thy faithful people and kindle in us the fire of Thy Love."

—The Rt Rev'd Michael Marshall, *Episcopal Director*

*God sends His prophets to His chosen.*



## I YEARN TO HEAR THE PROPHET

**T**his is going to be a sermon about being thirsty.

*Happy the men whose refuge is in thee,  
whose hearts are set on the pilgrim ways!  
As they pass through the thirsty valley  
they find water from a spring;  
and the Lord provides even men who lose their way  
with pools to quench their thirst.*

*Psalm 84*

## AN ORDINATION SERMON

By the Rev'd Canon Allen B. Purdom

Today, thirsty gas tanks are very much on our minds. There is some debate as to whether they are a passing inconvenience or a major catastrophe. They are neither. They are one small symptom, the rash or fever, of a real sickness. And the sickness is much greater than the symptom.

We, in the world today, are passing through a thirsty valley. It may be no more or less than those of other times, but it is certainly different. I know only that many times these days I am thirsty for a kind and quality of life which continues to escape me.

I sense that all of us, each in his own way, feel the same thirst.

There is in each of us a feeling of dis-ease—for ourselves, for the nation, for the world. It is personal and corporate. It says, "In the midst of my abundance, I am somehow hungry. In my certainty and confidence, I am somehow anxious, wandering. I have lost my way."

I KEEP THINKING THAT WE BADLY NEED A PROPHET, an old fashioned prophet like Jeremiah, Amos, Ezekiel, John the Baptist. God sends His prophets to His Chosen, His beloved people, to tell us what we don't want to hear. They tell us to stop doing what we most enjoy and what we have ceased to call a sin. They are a nuisance, a bother, a threat. We usually kill them, in one way or another.

Even so, there are moments when I yearn to hear such a voice in this thirsty wilderness.

*"THUS SAYS THE LORD. GO AND TELL THIS PEOPLE.*

*You may listen and listen, but how will you understand?*

*You may look and look again, but how will you know?*

*This people's wits are dulled, their eyes blinded and their ears deafened,*

*So they may not turn and be healed."*

*Isaiah 6:9-10*

WE ARE DEEPLY INVOLVED in a life-style which we believe to be good. It is partly so, it may even be largely so. I don't know, for sure. But contained within it are the elements of exaggeration, waste, distraction, pain and sorrow that blind our eyes, deafen our ears, and dull our wits.

I yearn to hear the prophet. Yet I fear for our blind eyes, our deaf ears, and our dull wits.

IT IS TOO EASY for us to grasp our old traditional sins, to fail to recognize our present pain and confusion for what it really is. We need so badly to be distracted, but more and more money buys less and less to distract us. There is a sense of failure in the midst of our success—and think about how we measure success.

Our abundance is surrounded by hunger, many kinds of hunger. Our massive self-assurance and our egomania are mixed with anxiety. In our sense of peace is a taste of despair.

#### YEARNING FOR THE TEMPLE

There is another angle to this rather modest overstatement.

*How dear is thy dwelling place,  
-thou Lord of Hosts!*

*I pine, I faint with longing  
for the courts of the Lord's temple;  
Psalm 84*

In whatever degree we can join the prophet both in thirst and longing, we have our greatest, surest hope of hearing him.

In whatever degree we can move from simply wanting the quick and easy results toward a yearning for the process which will bring them about, we may be able to hear the Word of the Lord.

That is: we must pine for the Lord's temple and be willing to follow the one path that leads us there.

That is: we must have a yearning in the deepest parts of our being to endure the pain necessary for the journey to the place to which the Lord calls us.

I want us to turn, to embrace the pain and endure the shame of turning loose many things which we think we cannot live without.

I want us to be unshackled from more than we can cope with.

I want us to die in many ways so that we can have life new, uncluttered, free.

And we believe that we can. Our Lord has provided even men who lose their way with pools to quench their thirst.

#### THINK OF JESUS

It makes you think of Jesus—especially in those hours toward the end of His earthly life, the time between His last supper with His disciples and the morning He met them in His new and risen life.

Think of those moments of the Man/God, the Man who dreaded pain and the God who yearned for victory. Think of the garden, the trial, the way to the cross, the hours of agony, death, the darkness of the tomb. Think of one man alone in that thirsty valley, among people who were blind, deaf, and dull. There the Agent of Creation, the Savior of Mankind was betrayed, dirty, hurting, and alone.

He knew that He could not leap from Thursday's garden to Sunday's

resurrection. He had to go the full way of the cross.

It is a wonderful thing to know that we can, in our lives, feel a bit of what He felt. We are with Him. Our cross is on our back.

It is even more wonderful to know that Jesus, alive in our lives, feels all of what we feel. He is with us.

#### THE CHARGE TO THE ORDINANDS

My friends, you see that we have not changed much in the years that you have been in seminary. We have won a few and lost a few.

Welcome home! Welcome home to a thirsty world. Because the world keeps changing, our lives keep shifting.

You did not learn many skills in seminary to help you minister to this shifting, thirsty valley. No one knows those skills. You join us in our search, on our journey, in our servanthood. It is good that you are thirsty, too.

But you did learn a lot about the faith of Christ crucified and risen.

That is our bond, our hope, our life. He is our one way.

Take with you these words from the Lord out of the mouth of the prophet:

*The word of the Lord came to me: 'Before I formed you in the womb I knew you for my own; before you were born I consecrated you, I appointed you a prophet to the nations.' 'Ah! Lord God,' I answered, 'I do not know how to speak; I am only a child.' But the Lord said, 'Do not call yourself a child; for you shall go to whatever people I send you and say whatever I tell you to say. Fear none of them, for I am with you and will keep you safe.' was the very word of the Lord.*

*Then the Lord stretched out His hand and touched my mouth, and said to me, 'I put my words into your mouth.'* Jeremiah 1:4-9

—The Rev'd Canon Allen B. Purdom, Canon to the Bishop, Diocese of Central Florida, in *Diocese* a publication of that diocese.

---

## FORGIVENESS

Forgiveness is integral to living. Without it, life would be a series of unresolved misunderstandings, broken relationships and constant anger. More difficult to receive than to give, forgiveness enables us to plant again the seeds of trust and love. When two persons honestly and patiently face their hurt and begin to mend the breach, their relationship may grow stronger than it was, their faith in each other renewed and deepened.—

Parish bulletin from The Episcopal Foundation of Chicago.

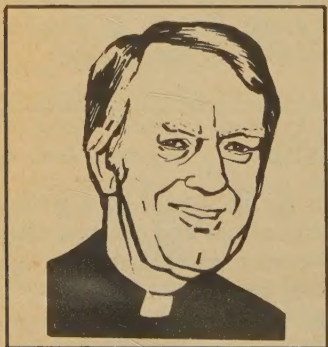
## THE CHARISMATIC EXPERIENCE IS NOT AN ELECTIVE

INCREASINGLY ONE HEARS the Baptism in the Holy Spirit, the "charismatic" experience, spoken of as only one among options that help with Christian living. Some are "charismatics" and some choose to be "non-charismatics," just as you can get involved in the Cursillo movement, attend a Marriage Encounter, or take part in Faith Alive (all of them good things).

But the Baptism in the Holy Spirit, commonly called the "charismatic" experience, is not some kind of elective, a special thing that happens to some people. If we allow the idea that to be "charismatic" is one option among many—"Your thing is speaking in

tongues, and all that, and that's fine. It just isn't for me."—we are dodging a crucial issue. For those who grasp what the Baptism in the Holy Spirit is, this is just like saying, "Accepting Jesus can be very helpful to the spiritual life, but isn't for everyone!" The Baptism in the Holy Spirit, with the fuller release of the Gifts accompanying it, is not just optional, like putting a certain kind of additive into your car's gasoline to get more mileage or a gadget on the carburetor. It's the unplugging the line from the gas tank!

A PERSON WHO has received Jesus and has been born again of the Spirit, but not yet baptized in the Spirit, is like an automobile with a broken gas line. The engine is there and all the other equipment, the gas tank is full, but there is no power. Can you imagine a group of motorists whose cars are all in this condition saying: "Some of us may want to join the movement for fixing fuel lines. While others may opt instead to join the 'tune-up' group, or the 'front-end alignment' group. It just depends on what your 'thing' is." Yet there's not much sense in



*Dennis Bennett*

getting a tune-up or a front-end job if the engine isn't getting fuel and developing power.

Note, we are not saying you have to receive the Baptism in the Holy Spirit and speak in tongues in order to be "saved." The disciples were saved—born again of the Spirit—long before Pentecost. But Jesus said that in order to be effective witnesses we must be Baptized in the Holy Spirit (Acts 1:4ff). He commanded it.

EVERY CHRISTIAN is potentially charismatic. The "gas tank" is filled when we receive Jesus. But some have not accepted their potential at all and don't even believe it's there. They don't believe God has any real power for them today—it's all back in Bible times. Others have begun to accept, and are trying to learn how to "walk in the Spirit," which means allowing gifts and fruit of the Holy Spirit to flow in and through them; trying to learn, in other words, how to be consistently "charismatic."

A "CHARISMATIC" CHRISTIAN is not just a person who belongs to a "charismatic" church, or even one who accepts the reality and availability of the Baptism in the Holy Spirit and the Gifts. A "charismatic" Christian is one who is moving in the Power of the Holy Spirit. A "charismatic" Church is not one that officially accepts the Baptism in the Holy Spirit and has some members who have been Bap-

tized in the Spirit and manifested the Gifts. A Church is "charismatic" when it is moving in the power of Pentecost. "Charismatic" is not a label to be applied to an individual or a group; it is description of something that is going on.

YOU HEAR A LOT about the "charismatic movement," and that's too bad because there never was meant to be a "charismatic movement." Someone asked Pat Boone about the "Jesus Movement;" Pat replied that there is no Jesus Movement. It's just Jesus moving! Similarly, there is no "Charismatic Movement," just God's Holy Spirit moving through his people to bless and heal the world.

But there *is* Charismatic Renewal. And that means moving in the immediate Power and Presence of God, the Holy Spirit, so that we are renewed, moment by moment, as God's grace flows through us to bless the world.

God help us to live this way. It is the only hope for the world.

—The Rev'd Canon Dennis Bennett, retired, St. Luke's Parish, Seattle, Washington, Diocese of Olympia.

In the Michaelmas, 1985, issue *The Anglican Digest* will begin a series of articles on *RENEWAL* in the Church with questions answered by the Rev'd Canon Bennett, early renewal advocate.



## TEACH US TO PRAY

ONE OF THE HARDEST THINGS for a parish priest, at least if he is anything like me, is to maintain a prayer life and at the same time to encourage other people to do so also. Quite an industry has grown up around the subject of prayer and most of us feel quite inadequate when we are confronted by all those books and pamphlets. The retreat 'movement' and the spiritual re-awakening within the Church of the past few years—for all the good it has done—has encouraged the breed of churchmen who 'like that sort of thing' and they tend to put other people off by creating a 'cause' out of something which should be at the natural heart of Christian living. The danger is that we complicate the simple by our zeal.

## COMMUNICATION

PRAYER IS COMMUNICATION and relationships depend upon communication—witness the disastrous results in any family when communications break down; the individual members will still be related, but with little meaning. Our relationship with God, as individuals and communities, depends upon communications remaining open. Our prayer-lives are the safeguard we have in maintaining our relationship with God at a deep and penetrating level. God never fails to keep his channels open—yet it is often prayer which is the first thing to go when we are under pressure. I know that the times in my life when I have let go of my prayers my ministry has become arid. It happens so easily and we may not notice it going. We can work so hard for the Church, or for the local tenants' group, or for a good cause; we can be out each night at meetings; we can use all our spare time doing edifying things—and yet spend little or no time with those we love, and with Him whom we love the most! We must relax and learn to know that we are God's. Then our prayer prevents us from imagining that we can work ourselves, or other people, into the Kingdom of God. It is God's opportunity to draw us slowly and quietly back to Himself.

Prayer is also our Lord's way of throwing us deep into the heart of

reality. We are alerted to the demands which will be made on us if we take God's world seriously. There are those who look on prayer as a spiritual barbiturate, which whilst giving them a cozy sense of well-being, effectively closes out the world, or at the least enables them to contain its pain in a wave of false sentiment. Prayer may be disturbing, anger-making, confusing or shattering to the heart of our souls.

## GROWING TOGETHER

I believe that prayer should be at the heart of our parish life in a simple, direct way. It breaks down the barriers of 'parochialism'; it opens up the community to the world around us and it is the ground in which young and old, male and female, black and white grow together. We are tempted to spend time in discussion, in keeping routines going, in planning the future and dressing it all up as Mission, or Unity, or Renewal, or whatever. Of course these things are important. But so often they replace time we should spend in prayer together. The conflict between grace and works is a real one.

Prayer is at the heart of the Christian life. It is communication; it is the way God comes to us, uses us, uses our gifts, our goodness and our weakness to His glory. But how on earth do we do it?

There is no pat answer, no set pattern and there is no such thing as an expert. In the matter of prayer



we are all at the beginning, at the nursery end of a long educational system. Some people give the impression of being a long way on—maybe they are—but we must not be inhibited or overawed by them. There are no instant results. It isn't like switching on the TV. I can describe the taste of my favorite meal, but however brilliant my description is, you cannot know what it is like until you taste it yourself. So it is with prayer.

### TIME AND QUIET

Time can be our first gift to prayer. Not simply some time; but an ordered, regular pattern of time. When we have a good appetite we will eat more than we need for our good; at other times we may not feel hungry at all, yet we must still feed

regularly in order to preserve our health. There are moments when we experience great comfort and spiritual vibrations—we may even think we are getting quite 'holy'. Those are moments in which to be careful, and certainly not the times to set up a rule of life.

Then there are the other times when prayer is little more than a drag, when we don't want to bother. Our routine, our rule of life, will keep us going through such times if it is sensibly worked out when we are not on the crest of a spiritual wave. Our relationship with God does not depend upon how we feel; indeed it is often in moments of weakness, dullness or despair that our Lord strikes deepest. Give time, if only five minutes a day, and let it become as natural a part of every day as getting up in the morning.

Quietness is perhaps our second gift to prayer. We use words all the time and so in prayer we should not worry about words. Let God move in on us through being quiet. We may not feel anything, we may feel that we are wasting time, but in the quietness we will calm down and begin to relax into God. St Cyprian puts it well: 'We should not inflate our prayers with a flurry of words, nor launch into a torrent of speech. God listens, not to the voice but to the heart, and since he reads our thoughts he does not need to have His attention called by clamor.'

God knows, God cares, God moves. He does not need us to tell Him. He does not need instructions but only our love. Give Him time to touch our hearts, our minds and our bodies in being quiet.

Prayer is also about our relationships with others. It is a channel by which we grow in love with one another. We call this 'intercession'. We do not need to inform God about what is wrong with His world, but rather to seek to identify ourselves within the love of God with all peoples in their suffering, their joy, their strength and their weakness. We pray not only for those we know and love, but for those we can never see or know, and in so doing we commit ourselves to them.

### FULLNESS OF LIFE

I believe prayer to be a radical act, bringing about change in the world and change in our lives. Tennyson was right: there are indeed 'more things wrought by prayer than this world dreams of.' Those who have felt the sustaining power of other people's prayer know it to be so.



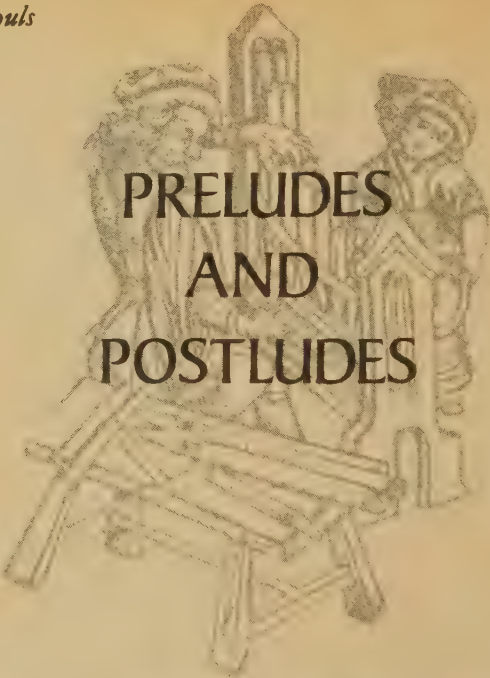
Prayer is the balancing act between the outpouring of God's grace into lives and the works demanded by His love. The beginning and the end of prayer is a relationship with Jesus. Within this relationship our gifts, our humanity and our lives become instruments of liberating power. Its fruit is the vision of prophecy; its action is the search for justice, love and peace; its realization is the fullness of life with God. —The Rev'd David William Randall is a Team Vicar and parish priest of St Clement's, Notting Vale, London, England.

---

## MARK THE QUESTION

The question to be asked about every congregation is not: How big is it? It is: What *difference* is it making to that bit of the world in which it is placed? Is it actually functioning as firstfruit, sign and instrument of God's new creation for that bit of the world?

—Leslie Newbiggin in the bulletin of St Michael's Episcopal Church, Charleston, Diocese of South Carolina.



# PRELUDES AND POSTLUDES



Except for organists and a few avid listeners, the organ voluntaries are ignored by most people. The fact in many churches is that a majority of people arrive during the first hymn, then leave as if a fire is occurring during the postlude. Should they remain in the nave at the postlude, the time is not used for listening, but for conversation, putting out the lights, and other diligent acts of closing up. Meanwhile, the organist continues to play and may end

up playing for God and him or herself; in other words, the postlude becomes a sort of private prayer.

A PREACHER IS EXPECTED to put his best efforts and intellect into his sermon; the altar guild, lay-readers, and acolytes are expected to do their best; even the choir anthem is expected to be something special; then why shouldn't the organist do his or her best for the glory of God! Shouldn't people share that glory by listening instead of being rude—in talking or in leaving while the

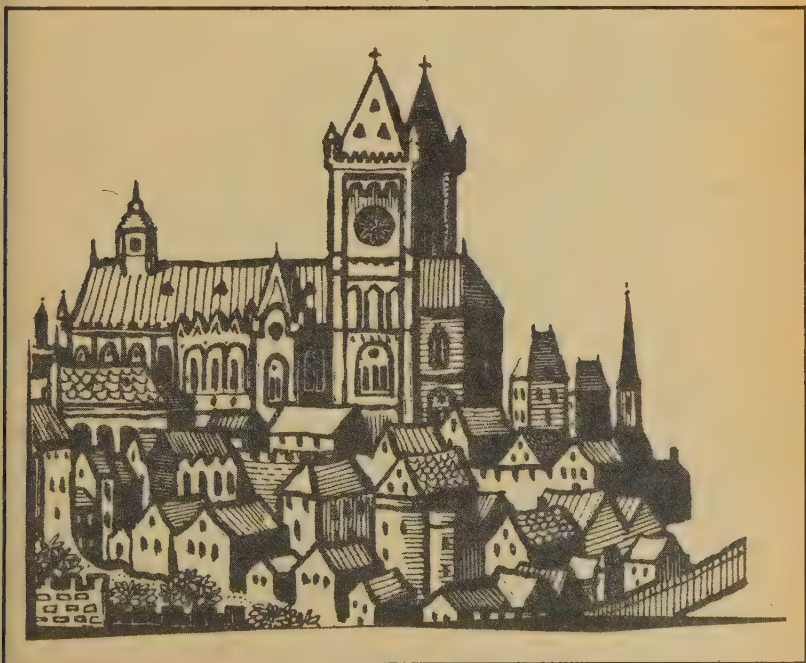
organist is putting his best effort forth. The prelude and postlude should be considered the organist's special contribution or "prayer" in the liturgy.

IN THE CHURCH everyone is to do their best for the glory of God with the gifts and abilities God has given them; and wherever we see the glory of God shining through the good efforts of the People of God, it should be a time of rejoicing. Such efforts should be respected and honored. Let us, therefore, rejoice in the organist's voluntaries. What is the purpose of organ voluntaries? The music

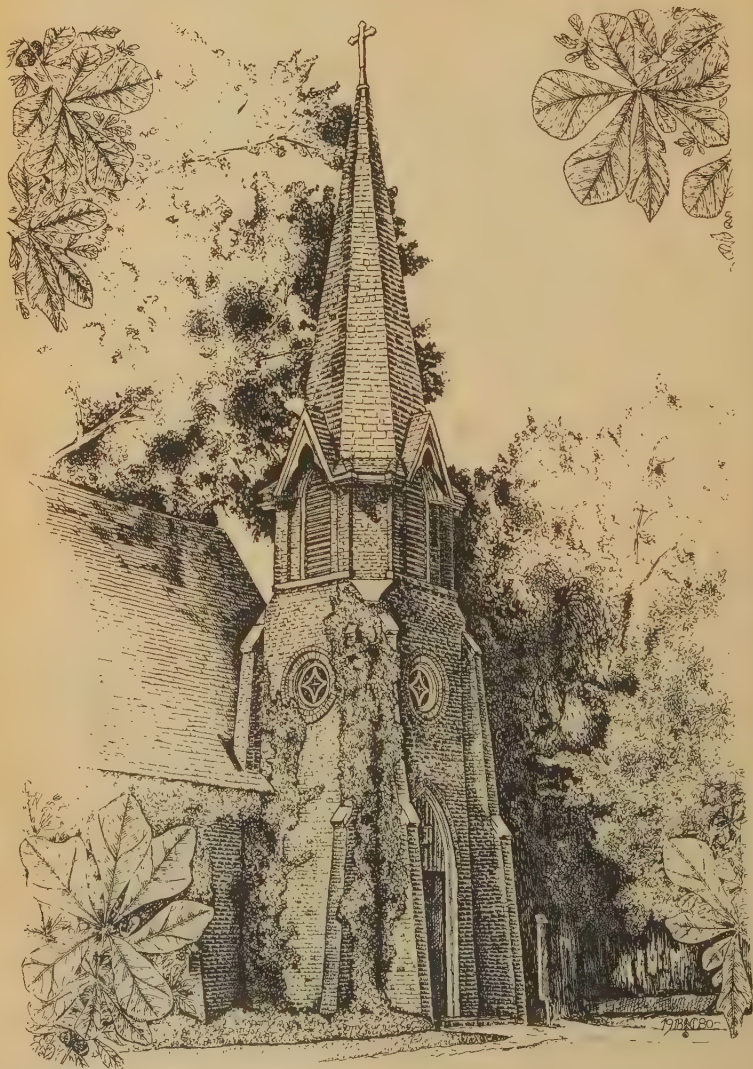
should encourage one to sense the presence and glory of God, helping people to pray by listening, rather than by using words (perhaps we barrage God with too many and too hurried words).

THE MUSIC should lift a soul to a higher level of existence, giving a glimpse of and a sharing of the best there is in life; and ultimately, the best there is in life is God Himself.

—The Rev'd James Riihimaki in *Cantate Domine*, a publication of the Diocese of Chicago and Trinity Cathedral's *The Message*, Little Rock, Diocese of Arkansas.



*Christ Episcopal Church, Nacogdoches, Diocese of Texas*



# SILVER LININGS TO EPISCOPALIAN CLOUDS

By. A. M. Allchin  
*Canon Residentiary*  
Canterbury Cathedral



IN RECENT YEARS the American Episcopal Church has often had a rather bad press in this country.

Disputes over the new Prayer Book, schisms over the ordination of women, controversies over questions of sexual morality—items such as these have found their way into the headlines and caught people's attention. Bad news is always news wherever it comes from.

An English visitor to the United States finds that the Church of England has a rather similar reputation over there. The questioner who asks after a lecture, "Would you mind telling us about the present state of the Church of England?", usually turns out to be someone

who has the impression that nearly all the churches in England are empty and that many of them have been closed down.

Having recently spent a month in the United States—not by any means the first I have spent there—I found that I wanted to give a bit of the other side of the picture, to record some of the impressive qualities of the work of the Episcopal Church today.

Take the question of ecumenism, for instance. Everywhere in the United States Episcopalians are in a minority. This at times can make them defensive and inward-looking. But this is not always the case.

## BISHOP'S VISION

In Minnesota, a state where the great majority of people are either

Roman Catholic or Lutheran, the Episcopal diocese has decided to set up its retreat and conference center in the grounds of St John's Abbey, Collegeville. St John's is not only the largest Benedictine community in the world; it is also the site of a flourishing Roman Catholic university. The fact that the local Episcopalians have decided to accept the invitation of the monks to build on their land is a sign both of the vision of the Bishop of the diocese, Robert Anderson, and the large-mindedness of the monastic community. It is a notable example of Anglican-Benedictine collaboration which deserves to be more widely known.

Within the Episcopal Church, as in the Church of England, the religious communities tend to be small. But that does not prevent them from having a considerable influence.

A man like the Abbot of St Gregory's, Three Rivers (a daughter house of Nashdom Abbey), Dom Benedict Reid, is widely recognized as a spiritual teacher of real authority. And in the Episcopal Church, as in the Church of England, the contribution the communities make to the life of the Church is more widely recognized than it used to be. This recognition has recently been formalized by the passing of a new canon to regulate the relations between bishops and communities, both the more traditional and the more experimental.

But what impressed me most on my recent visit was the quality and caliber of some of those preparing for the ministry. Most of my time was spent at the seminary of Nashotah in Wisconsin, and I had a chance to get to know the community quite well.

COMING FROM ENGLAND it is a surprise to find oneself in a theological college where more than seventy per cent of the students are converts to Anglicanism from other Christian traditions, and where those who were born Episcopalian have quite often made a charismatic "trip" into other Churches before returning home. To live in such a community, where most of those present have chosen to become Anglicans because they find Anglicanism true and attractive, can be a heartening experience.

Where do they come from? Some have come from the "civil religion" of main-line American Protestantism. They have come looking for more substance in Christian life, for a more definite statement of Christian doctrine, for a more consistent practice of prayer, both corporate and personal, than is to be found in the tired liberalism of some of the major American denominations. The Episcopal Church, for all its limitations, seems to offer just these things. It shows them a real and a living tradition.

The path for those who have been

A Roman Catholic is usually more complex. For a variety of reasons the Roman Church has ceased to be a viable option for them. Possibly the rigidity of its stand on certain issues of sexual morality has repelled them. Possibly the unwillingness of Rome to envisage the marriage of the clergy or the further ministry of women in the Church has been the issue on which they have broken.

Possibly the great tensions which exist within the Roman Catholic world in the United States, where people of progressive tendencies have yet to learn to live happily with people of much more traditional views, have become too much for them. In the Episcopal Church they find a tradition which tries to learn from its inner tensions, and which acknowledges that there are many issues in contemporary society where the Church has no easy answers. We are all feeling our way.

BUT THE THIRD, and in some ways the most interesting, group contains those who have come from the great and growing world of the

new conservative wing of American Protestantism. This is a whole vast complex of movements: sometimes dogmatically Calvinist, sometimes rigidly fundamentalist, sometimes enthusiastically charismatic, sometimes a combination of all three. To those who come from this world, the Anglican tradition offers a form of Catholicism which seems sane, balanced, sacramental and thoroughly biblical in its basis and in its form of worship.

The new Book of Common Prayer—which, like our own ASB, has been the subject of a good deal of criticism inside the Episcopal Church—has acted as a powerful attraction here. One young man said to me, "It was the new Prayer Book which finally decided me and my wife that we wanted to enter the Episcopal Church."

The movement from this world towards the Episcopal Church, not only, of course into its ministry, is becoming quite significant. A book of essays is to be published later this year called *Evangelicals on the*

---

*Church of St James The Less, Scarsdale, Diocese of New York*



The influence of C. S. Lewis, and to a lesser extent, Charles Williams, continues to be phenomena. In ways Lewis can never have imagined, his *Mere Christianity* opens up avenues into Catholic Christian tradition for many who might otherwise find themselves trapped in some kind of Protestant sectarianism. "For me," one of them writes, "coming to the Episcopal Church was a turning away from the lure of schism, a turning towards the center, an act of solidarity with all the people of God in all their dazzling and sometimes scandalous variety."

It would be absurd to suggest that the Episcopal Church is not without its weaknesses and limitations. This is not a time for triumphalism in any of our Church traditions. But it

would be less than honest not to recognize the signs of growth and development which mark some areas of the life of our sister Church in the United States. Parts of the tradition which we hold in England, almost without knowing that we hold it, are being rediscovered and re-evaluated there in ways which should hearten and revive us, and shame us into becoming more conscious of the treasures which we have received.

—The Rev'd Canon A. M. (Donald) Allchin, Canon Residentiary, Canterbury Cathedral, as published in *Church Times*, London.

---

Members of the Episcopal Book Club will recall Canon Allchin's book, "The World Is A Wedding" EBC's selection, Winter, 1978.

---

## MINISTRY OF RECONCILIATION

That all-important ministry of the whole people is called by Paul the ministry of reconciliation. All ministry must have this goal of reconciliation in view, and reconciliation is in turn to be interpreted in terms of Christ's own reconciling or atoning work. Reconciliation implies a condition of humanity in which persons live together in peace, freedom, dignity, love and mutual helpfulness, and this is at the same time the glorifying of God because His creation will have been rescued from the alienation of sin, brought to the fulfillment for which it is destined, and so reconciled to Himself.—John Macquarrie in *THE FAITH OF THE PEOPLE OF GOD* and noted in the bulletin of St Martin's Episcopal Church, Metairie Diocese of Louisiana.

# BASIC CHRISTIANITY

## A CHRISTIAN HAS:

- Confessed Jesus as Savior and Lord

John 3:16-18  
Matthew 10:32-33  
Romans 10:9-11  
Philippians 2:5-11  
B.C.P.pp. 302-303

- Received the Holy Spirit

Matthew 3:11  
Luke 11:13  
Acts 2:38-39  
Acts 1:8  
B.C.P.p.309

## A CHRISTIAN IS:

- Dedicated to holy living

Galatians 5:16-26  
Ephesians 4:17-6:18  
Philippians 4:4-9  
Colossians 3:1-4:6  
Hebrews 12:14  
B.C.P.pp.304-305

- Devoted to the fellowship

Acts 2:42-47  
Romans 12:10-21  
I Peter 2:4-10  
I John 4:7-12  
B.C.P.pp.304-305

- Willing to work, pray and give for the spread of the Kingdom of God.



Matthew 28:18-20

I Thessalonians 5:16-24

II Corinthians 9:6-8

Galatians 6:7-10

B.C.P.p. 856 ("...the duty of all Christians")

- Every Christian will face difficulties and be tested:

James 1:12

Hebrews 12:1-11

Philippians 3:12-21

II Thessalonians 3:1-5

B.C.P.pp. 302-304

A Christian has confessed Jesus as Savior and Lord, received the Holy Spirit, become dedicated to holy living, is devoted to the fellowship and willing to work, pray and give for the spread of the Kingdom of God, bearing up under the tests life brings.

—The Rev'd Todd H. Wetzel, Rector, Church of The Advent, Westlake, Diocese of Ohio, in ACTS 29 Newsletter of the Episcopal Renewal Ministries.

# WALKING IN THE SPIRIT

*"You can be as good as those who go to church—in many cases better; is not this what really matters?"*



HERE is always virtue in righteousness—provided that it does not give grounds for self-righteousness;

but, if the Christian Gospel is true, this is not the most important issue.

Tolstoy has a powerful passage on the subject. He has been talking about Christ's commandments in the Sermon on the Mount and the extreme difficulty of living up to

them. "I do not fulfill a ten thousandth part, it is true, and I am to blame for that ... Blame me—I do that myself—but blame me and not the path I tread ... If I know the road home and go along it drunk, staggering from side to side—does that make the road along which I go wrong?"

TOLSTOY'S PICTURE of himself zigzagging (or shall we say "erring and straying"?) along the right road is a more accurate picture of the average Christian than the average Christian might like to admit. But there is no sign of pride, no sign of self-satisfaction, absolute-

*St Peter*



*St James*



*St John*



*St Andrew*





*St Phillip*



*St Nathanael*



*St Thomas*



*St Matthew*

ly no sign of feeling superior to others; just a consciousness of having one's feet on the right road, and a humble recognition that one is not making as good progress along it as one should.

I think that the trouble with so many Christians is that they see life in starkly moralistic terms, as you may do yourself; as if the solitary purpose in life were to "be good," which must entail being better than those who are behind us and thus introduces a tendency to self-righteousness.

THE FIRST CONCERN of the Christian is not to "be good." That is where so many were started off wrong in the nursery:

*Christian children ought to be  
Mild, obedient, good as he.*

Christianity has often been debased by being pressed into the service of the discipline of the nursery.

THE FIRST CONCERN of the Christian is with the love of God. If and when this becomes a reality and he responds with his own love, the directing force of his life will be the Holy Spirit. "Walk in the Spirit," says St Paul to the Galatians, "and you *will* not fulfill the lusts of the flesh."

The imperative is to walk in the Spirit. "You will not fulfill" is a simple future tense, not an imperative. Right living will follow as a natural result.

—The Rev'd Canon Ian Dunlop,  
Canon Residentiary, Sarum  
Cathedral, Salisbury, in *Church  
Times*, London.

*St James the Less*

*St Jude*



*St Simon*

*St Paul*



# HOW CAN YOU TELL THE



**H**OW'S YOUR BATTING AVERAGE? Without peeking you identify on the *world-famous* THEOLOG team of the University of St. Michael's, Dallas, Texas; the Rt Rev'd William E. Sanders, athlete; the Rev'd Robert Lansing Hicks, Associate Professor of Theology; the Rev'd Robert M. Cook, Hudson, New York.

# ERS?



times, how many softball players can South, Sewanee, class of 1945? One? Their current locale: BACK ROW [left Rev'd John W. Drake, Jr. on the staff Tennessee [East], remembered as a *REAL* at Yale University; an unidentified in 1978.

FRONT ROW: The Rev'd James McKeown, Rector, St John's, Boulder, Colorado; the Rev'd Harold O. Martin, Rector, St John's, Benton, Louisiana; the Rev'd Robert A. Tourigney, Rector, St Francis, Palos Verdes Estates, California; the Rev'd David J. Williams [known as Brooklyn], Chaplain, Patterson School, Lenoir, North Carolina; the Rev'd George D. Clark [deceased]; the Most Rev'd John M. Allin, Presiding Bishop of The Episcopal Church, and finally, the Rt Rev'd Charles Burgreen, Suffragan Bishop to the Armed Forces.

In that class of 21 members, four became bishops. Three are shown here in this photograph. The fourth? The Rt Rev'd Milton Wood, recently retired Bishop of Atlanta [Georgia] is the fourth.

TAD wishes to give special thanks to the Rev'd Donald E. Becker, Seabury-Western, class of '50, and now Editor of the Diocesan Bulletin of West Missouri for the use of this "40th Anniversary" photograph.



# I AM YOUR CHURCH

I AM YOUR CHURCH. Make of me what you will. I shall reflect you as clearly as a mirror. If outwardly my appearance is pleasing and inviting, it is because you made me so. If my spiritual atmosphere is kindly, yet earnest; reverent, yet friendly; worshipful, yet sincere; sympathetic, yet strong; divine, yet humanly expressed; it is but the manifestation of the spirit of those who constitute my membership.

But if you should, by chance, find me a bit cold and dull, I beg of you not to condemn me, for I show forth the only kind of life I shall receive from you. I have no life or spirit apart from you.

Of this may you always be assured: I will respond instantly to your every wish practically expressed, for I am the reflected image of your own soul. Make of me what you will.

Trinity Episcopal Church  
Croswell-Lexington  
Lexington, Diocese of Michigan





## HEALING MINISTRY: PRACTICED AND EXPLAINED

**ST JOHN'S CHURCH, BURNS LAKE, BRITISH COLUMBIA**—The crude drawing on the overhead projector shows a man and woman in modern day dress staggering along a road toward the Cross, their expressions grim, their hands dragging heavy black garbage bags.

They come to the foot of the Cross where Jesus is hanging, and they pass up the bags. Jesus takes the garbage bags onto the Cross with him, and the man and woman pass through an archway in the base of the Cross to walk with freed hands and happy expressions.

THIS ILLUSTRATION was one of many employed by the Rev'd Ivan Futter of Victoria, British Columbia during a two-day healing workshop in Burns Lake.

The illustration suggests that buried guilt and pain, the stuff in the garbage bags, has the power to weigh us down with emotional and physical sickness. Christ came into the world to take it from us, and he continues to do so if we give it to him. The drawing is a way of helping the imagination grasp the reality of healing.

"I use a lot of imagery in healing prayer," Fr Futter told the churchmen from across northern B.C. who attended the Burns Lake workshop. "God gave us our imagination to help us meet him," he said. "When you start the process, He joins you."

#### JESUS' HEALING METHODS

However, there is no single way that covers all approaches to healing. Jesus used several methods, including the power of *suggestion*, as in the healing of the man with the withered hand (Mark 3: 1-6); the

power of *analytical conversation*, as in the healing of the woman at the well; the power of *the spoken word*, as in the healing of the Centurion's servant (Matthew 8: 5-19); and the power of *touch* as in the healing of the leper (Matthew 8:3).

Jesus continues to heal today through the prayers of any who ask in faith. "Everyone who believes in Christ is annointed to heal," Fr Futter said, "even though his own life might be less than perfect." Some people feel guilty that their lives are not perfect, even after they are committed to Christ. In reality, commitment to Christ is only a beginning. "We all live in the brokenness of our situations, and we do not come into perfection until death," he said. "We are all broken healers."

"All of us have a personal responsibility in the healing of the sick." The instruction to heal the sick occurs no less than seven times in the gospels. We can expect His healing grace because "whenever the Word is preached with the authority of the risen Christ, signs and wonders will follow."

"I have never prayed when nothing has happened," Fr Futter said. "Jesus always answers prayer and I expect it. But the exact nature of healing is never predictable. Some persons will know the moment of healing. Others will 'approach from an oblique angle' only to wake up months later knowing they have been healed."



## BARRIERS TO WHOLENESS

Fr Futter described in detail a number of bondages and barriers which prevent wholeness. These include: one's ideas about God; the nature of one's conception and early family life; early impressions of school; sexual growth patterns; bondages to previous relationships; bondages to money, power, drugs, and social values; and finally, bondage to one's self.

"Unforgiveness toward others is a major obstacle to wholeness," Fr Futter said. "Forgiveness is the hardest part of the Christian commitment." Forgiveness is useless unless we forget as well as forgive, and we can only do so through God's grace. A person cannot have a loving relationship with Jesus while feeling bitterness and resentment toward someone else.

People who believe in Christ should take seriously their ministry to the world. "When you reach out and touch people, it is with the healing touch of Christ. People can touch Christ through you...you are the means through which his love flows into the world." People who seek to share their faith in an honest way will never be embarrassed. "If you trust Him, He will liberate your tongue in a way that amazes even you."

"Peter's faith didn't begin until he took the second foot out of the boat and began to walk on the water. That's where our faith



starts."

## TOOLS TO HEAL

Of the tools God gives us to heal, the most important is the *Word of God*, but there are many others. *Laying on of the hands* was, in early times, an outward sign that a student was adopted by his rabbi. Today it is a sign of commissioning for ministry.

*Holy oil*, blessed by a bishop, is employed in healing prayer to seal off sickness or disease so that a person can carry on with his life.

*Holy water*, prayed over, is a very powerful weapon against evil.

The service of *Holy Communion* should be considered the most powerful of healing experiences. It has all the ingredients for wholeness, including confession, absolution, feeding, and praise. "If you go to Communion with an air of expectancy and have prepared yourself, you will find Christ in that place, no matter how dead the ser-

vice itself appears to be." Communion is the only service of worship the Lord instituted. Healing takes place because it is commanded by Him.

"The power of the Holy Spirit is concentrated in the bread and wine, so when you come to receive the consecrated, concentrated healing power of Christ, all the cells of your body will be touched...your body is redeemed, restored, forgiven and made whole, so you are now a new person."

"As you kneel to receive you are totally restored in body, mind and spirit: you are on a one-to-one basis with the living Christ. You can't come any closer."

"It doesn't matter where it hap-

pens, the power is in the words of the service, not who administers it," said Fr Futter.

### HEALING PRAYER

Through prayer, the Lord can heal past memories, sometimes reaching back to the moment of conception. "Everything which happens to us, from the moment of conception, is recorded in the subconscious mind," said Fr Futter. "If you can walk back through your past with Jesus, he will cut you free from those bonds."

With all healing prayer, it is important to acknowledge the healing and give thanks, even if the results are not apparent. They will be in time. He told of one case where the parents of a mortally ill boy received healing prayer, then gave thanks every morning for six years before the first signs of improvement appeared. Then over another five years the healing was miraculously effected.

Prayers should be positive, seeking to know the will of God and come into alignment with His will, believing that the same conditions can be set up here as in heaven.

Prayers should be short and to the point, and should be undertaken after seeking God's guidance, for you may not be God's chosen channel. Sometimes ask God to make his will abundantly clear if you are **NOT** to pray for someone.

It is difficult to overestimate the power of prayer, and everyone can

NEW from BRF!

## JOURNEY through the WORD

Parish plan for daily Bible study  
Written and produced in the U.S.

Available beginning  
September, 1985



Bible Reading Fellowship  
P.O. Box M  
Winter Park, FL 32790  
305/628-4330



have it if he will only appropriate it. "The power of the hydrogen bomb is like a firecracker compared with the power of his faithful people in prayer."

### LOVE

Fr Futter stressed that we must love ourselves as we are to love others, for the commandment states that we must love our neighbors as ourselves.

"When you get up in the morning, look in the mirror and like what

you see ... you are God's model of wholeness. Look and see what he has created, and know that he died for you on the Cross."

The workshop was followed by healing services at St John's, Burns Lake on both evenings. About 50 attended each service and many were healed, praise God!

—Reported by Bill Graham in *Caledonia Times*, Diocese of Caledonia [Northern British Columbia] Canada.

---

## REFLECTIONS

Get up early in the morning.

Take charge of your life. Recollect your scattered energy, your fragmented self. In the silence and solitude of the early morning, be consciously rooted in and refreshed by God, source of all life, and then move into the day creatively glorifying God by every distinctively human word and deed. Stop doing half the things you are doing in order to do the other half contemplatively, that is, with loving awareness. Our problem is dispersion of energy. Our actions must be far more selective, discriminating, informed. Doing must be an overflow of being. The most important thing to do is to be.

Do what you are doing.

Put all you've got into it. Are you sweeping the floor? Then sweep as if the whole world depended on it. Are you making love? Then make love as if there were no tomorrow. Are you suffering? Then embrace it gladly and "fill up what is wanting to the passion of Christ." (Col. 1:24)

Enjoy as much beauty as you can.

Waste time festively with your beloved or friends. Stretch out in the park. Go to a museum and savor the art. Listen to good music. Take a long loving look at a child, an old man, a beautiful girl. Go to church and just bask adoringly in the Glory of God.

—Adapted from the writings of a monk—William McNamara  
—by the newsletter of St Francis Church, Houston, as noted in  
*The Texas Episcopal Churchman*.

# WE RECOMMEND



WHAT EPISCOPALIANS BELIEVE is a series of six twenty-minute presentations suitable for adult education. Churches who cannot afford to bring in Christian educators of the stature of VERNA DOZIER, HERBERT O'DRISCOLL, and JOHN WESTERHOFF can bring them in via videotape—and have the added advantage of using the tapes year after year with different groups. Theologians JOHN BOOTY and EARL BRILL can come to an Inquirers' Class

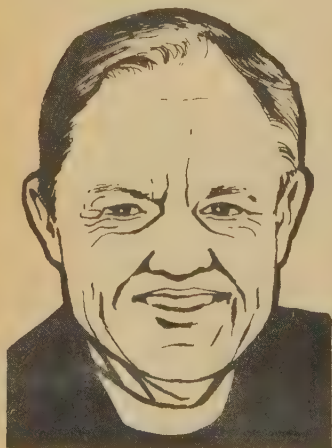
through this medium and can be replayed following group discussion for further clarification. Episcopalians can be spurred to mission by PRESIDING BISHOP JOHN ALLIN.

Dr. Dozier's joy in the Lord is evident as she explains THE HOLY SCRIPTURES, why and how they should be studied. The twenty-third Presiding Bishop says, "Make mission contagious," and he does just that in his segment, OUR MISSION IN THE WORLD. Filmed live at a Province VII meeting, he comes across as a caring person who shows anger and frustration at too much "study and talk".

The intrusion of background noises compete with Canon O'Driscoll's rhetorical eloquence briefly in his presentation, OUR WORSHIP AND SACRAMENTS. But one priest who used the series declared O'Driscoll's explanation of the Eucharist to be the best he'd ever heard.

Similar technical difficulties mar the excellence of Fr Brill's HOW MORAL DECISIONS ARE MADE. He provokes thought on ethical and moral issues facing today's world.

*John M. Allin*



**WHAT EPISCOPALIANS BELIEVE.** Two videotapes, and "Discussion Guide." J. Kenneth Asel, Executive Producer. Word, Inc., Educational Products Division, Waco, TX 76796, 1984. \$150.00

Nebulous "they" problems become first person issues with which all must deal. The accompanying Study Guide is at its best on this subject.

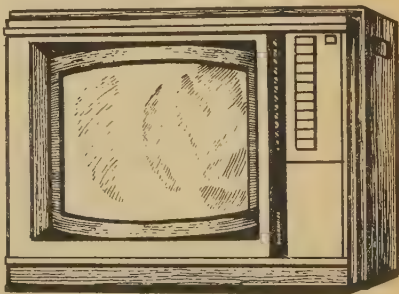
I considered **WHAT MAKES A FAMILY CHRISTIAN** and **OUR ANGLICAN HERITAGE AND AUTHORITY** not so captivating as other segments, though they provide sufficient material for lively discussion.

**THE VIDEOTAPE SERIES** has been successfully used in many parishes for inquirers' classes and as a weekly Lenten study. Clergy have expressed delight in the excellent coverage of a variety of topics and in its reasonable cost. One said, "It's a steal; last year we spent \$50 or more to cover expenses of each speaker. Here we have a tool for \$25 per week and one we can use again." Another spoke of the enthusiasm with which it was received by laity.

A real strength of the **WHAT EPISCOPALIANS BELIEVE** series is

that it can be lay-led without a great deal of preparation. The timeless quality of the subject matter guarantees its usefulness for many years.

This media tool, a project of the Province VII Christian Education Task Force, has much to offer. It would be a useful addition to diocesan Christian Education libraries or to any Episcopal church. —Janet M. Morgan, St Michael's Church, Pineville, Diocese of Western Louisiana.

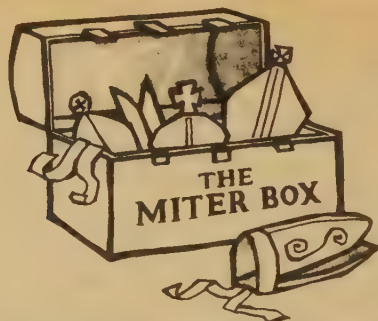


## VISION

We see things not as they are . . . but as we are.—*H.M. Tomlison*

## OUT OF THE MOUTHS

The other evening my 7 year old grandson asked, "Grandma, what church do we go to?" I said, "Episcopal". "Oh", he said, "I told them at school we went to the Despicable."—Mrs. Dean Kindlesparger, Salina, Diocese of Western Kansas.

**ELECTIONS AND APPOINTMENTS:**

**William Franklin Carr**, 47, Assistant to the Bishop of West Virginia since 1981, a native of Virginia who has served the West Virginia diocese as a priest since 1970 has been elected that diocese's *first* Suffragan.

**Oliver Bailey Garver**, 59, Executive Assistant to the Bishop of Los Angeles since 1974 who is native to Southern California and a graduate of both UCLA *and* Harvard Business School and a priest since 1963, was elected Suffragan Bishop of Los Angeles.

**Paul Reeves**, 52, Archbishop of New Zealand since 1980 and a priest since 1960, whose parochial ministry was served both in England and his native New Zealand has been named the new Governor General of the nation by Queen Elizabeth, the first clergyman ever to hold that office.

**Frank Harris Vest**, 49, Rector of Christ Church, Charlotte, North Carolina for 12 years, who, a native Virginian, holds divinity degrees from both Virginia and Sewanee

was elected Suffragan Bishop of the diocese of North Carolina.

**CONSECRATIONS:**

**Clarence Cullam Pope, Jr.**, 55, former Rector of St Luke's Baton Rouge, Louisiana, since 1963, Shreveport-born and Sewanee-educated was consecrated the first Bishop Coadjutor in the Diocese of Fort Worth in January, 1985.

**Harry Woolston Shipp**, 59, Bishop Coadjutor of Georgia since January, 1984, whose early and successful merchant marine and naval career gave way to the priesthood in 1959, and whose entire parochial ministry has been spent in Georgia, was consecrated diocesan in February, 1985.

**TRANSLATIONS:**

**Herbert DaCosta Edmondson**, 66, former Bishop and native of Jamaica who had a 9-year parochial ministry in New Jersey prior to becoming the Jamaican bishop in 1976, and who has been Bishop-in-charge of St Timothy's, Daytona Beach, Florida, since 1980, has been named Assistant Bishop in the Diocese of Cen-

ral Florida.

**Brother Michael**, SSF, [Reginald Lindsay Fisher] 66, Suffragan Bishop of St Germans, Cornwall, since 1979, and the recently elected Minister-General [only the third one] of the Order [of Anglican Franciscans] is to become Bishop to Her Majesty's Prisons in August, 1985.

#### RETIREMENTS:

**Roger Howard Cilley**, 67, Suffragan Bishop of the Diocese of Texas, since 1976, and a priest in that diocese since 1957, who was born in Corning, New York, educated at New York University and the Episcopal Seminary of the Southwest, retired in March.

**William Hawley Clark**, 65, Bishop of Delaware for the past ten years, a native of Michigan with a broad educational background, who spent his early priesthood in his native state but the majority of his parochial ministry in Massachusetts, will retire at the end of 1985.

**Addison Hosea**, 70, Bishop of Lexington [Kentucky] for 15 years, North Carolina-born and [mostly] Southern educated, who has spent over 30 years serving the diocese, starting as Rector of St John's, Versailles, in 1954, is to retire September, 1985.

**Henry Robert McAdoo**, 69, Archbishop of Dublin and Primate of Ireland, since 1977, who was born at Cork and a Trinity [Dublin] graduate, ordained in 1939, becoming Bishop of Ossory, Ferns and Leighlin in 1962, retired in April, 1985.

**Paul Reeves**, 66, Bishop of Georgia since 1972, who was born in Roanoke, Virginia and holds a divinity degree from Yale and two doctorates [Sewanee and Nashotah], a Navy chaplain during World War II, with the majority of his parochial ministry in Florida, until becoming coadjutor of Georgia in 1969, retired February, 1985.



## ALL HALLOWS ACADEMY

A college preparatory day school,  
Forms I - VI (Ages 12 to 20).

Traditional Classics Curriculum.

Socratic tutorial instruction suited for  
underachievers and late bloomers.

Each student progresses at own pace.

Inquiries to: Headmaster, All Hallows Academy  
528 N. Washington St., Alexandria, VA 22314  
(703) 684-0288.

# BURIALS

✠ **Beatrice Anne**, 88, Sister, Community of St Mary, Peekskill, New York, British-born, emigrated with her family to Philadelphia at age 8 with a lifetime dream of becoming a Sister, but was prevented due to caring for an invalid mother, who upon her mother's death in 1958, went to St Mary's School as bookkeeper-resident associate; finally, the woman who was "too old" at 60 made her Life Profession in 1979 at 83; from St Mary's.

✠ **Patrick Edmund Dalton**, 73, [Dom Patrick], Order St Benedict, priest, Prior [1949-1955] St Gregory's, Three Rivers, Michigan, born and educated in England, arrived in the U S from Nashdom Abbey and for 17 years influenced the life and structure of Three Rivers, who returning in 1964 to England served his home community in various capacities, especially as sacristan for the last 11 years; from Nashdom Abbey.

✠ **Charles Elmer Kronmueller**, 61, priest, Canon to the Ordinary and Administrator, Diocese of West

Missouri since 1972, St Louis born and seminary-trained at Episcopal Theological Seminary of the Southwest, serving parishes in St Louis and as settlement-house chaplain prior to serving as Rector of Good Shepherd, Kansas City. Director of Midwest Parish Training Program and a variety of "extraordinary service" duties in the diocese; from Grace and Holy Trinity Cathedral, Kansas City.

✠ **Louis "Pat" Patterson**, 91, Major, OBE, for 64 years an associate and employee of the Anglican Book Centre [Church House] in Toronto, Ontario, a native of Dundee, Scotland, emigrated to Canada in 1913, seeing military service in both World Wars, "retiring" from ABC in 1964 at age 70, returning two months later [after a vacation in Scotland] and continuing to work until early 1985; from St George's-on-the-Hill, Islington, Metropolitan Toronto.

✠ **Frederick Arthur Pope**, 63, recently retired Rector of St Stephens, Ferguson, Missouri and widely-known throughout the Church for his gentle humor and cartoons in much of the Church press and who preached and taught using the cartooning technique, a native of Worcester, Massachusetts, graduate of Trinity College and Berkeley Divinity, served churches in New Hampshire and Ohio prior to his St Louis area parish; from St Stephens.



# HOPE begins HERE



The boys and girls who come to us are full of fear. They're homeless. Often, they've been abandoned or physically and emotionally abused. They've quit hoping things will get better.

At St. Jude's Ranch for Children things do get better and so do the children. They smile again. They laugh again. **THEY HOPE AGAIN.**

Our work is soul-nurturing. It takes time, money and your help. We don't have fund raisers. We have people like you who make donations. Mail your tax deductible donation or request for information to:

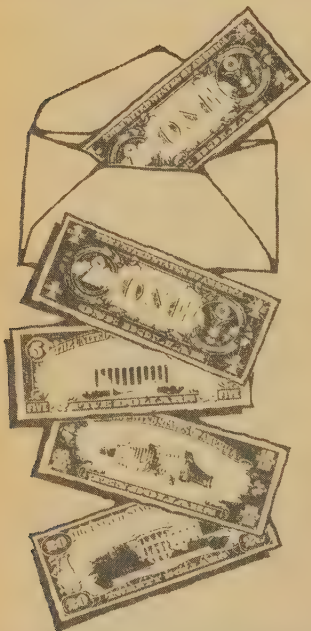


 **St. Jude's** Ranch for  
Children

P.O. BOX 985  
100 ST. JUDE'S ST.  
BOULDER CITY, NV 89005-0985

## JUST WHAT IS THIS

THE TITHE IS the "minimum standard" for Christian giving. It's where a Christian wants to wind up when he/she is really a steward. It's where an Episcopalian wants to be.



It answers the question everyone asks when he/she thinks about giving: "How much should I give? What's the standard?"

The tithe is the official teaching

of the Episcopal Church. It's contained and enshrined in Holy Scripture. It is unassailable. Then you may ask, "All at once?" That's heard as bad news, and the mental switches click off. "I can't do it. It's too much." Relax, turn the switches back on.

**START WHERE YOU ARE.** Figure out what your income really is and take 10 percent of that and then say, "How much can I move?" Theologically the question is: "What will faith permit?" Enjoy what you give. Enjoy it and feel good about it and know God forgives and gives us grace to grow and that He's not through with you or me yet.

Some people jump into doing a tithe all at once. It fits their personality. They're kind of like St. Paul—impulsive. I'm less dramatic. I'm plodding. I get there by stages. So the first step is to accept the tithe as the standard. I embrace it.

Second, target some movement in giving. Know that your goal is a moving target as your income goes up or down. If you retire, stock dividends are cut, your house burns down uninsured, you have less in-

# TITHE ANYWAY?

come. Reduce your pledge. If the stock goes up, if your dividend is increased, if you receive a raise and a bonus, your target goes up, too. Target a movement in whatever increment you can if it's a dime a week or \$1 or \$10 or \$100.

Third, do it. And then let go of it. Don't stew about it. Get on with life and other important things.

Fourth, thank God for what you have and what you are able to give.

Fifth, pray to God for continuing grace in order that you may grow in all areas of your spiritual life, including growth as a steward.

If you can't buy the tithe as your standard, say, "Lord, I can't accept it. Forgive me. Help me to grow. Take my mustard seed of faith and

nourish me so I'll grow into the full stature that I know you have in mind for me. I want the real me to emerge more and more, Lord, and I need your help."

AND THEN THANK GOD. And let go of it. And get on with life.

The issue isn't wealth or poverty—how much you have or don't have. *The issue* is who is at the center of your life? As Christians we believe God is, and we want all in our life to conform to that belief. So the tithe is "good news."

—The Rev'd James R. Crowder, Rector, St James, Farmington, Connecticut, published by St. Paul's Church [*Epistle*] Shreveport, Diocese of Western Louisiana.

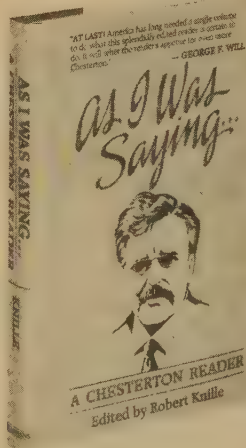
---

## SUMMING UP

So hard at best is the lot of man, and so great is the beauty he can apprehend, that only a religious conception of things can take in the extremes and meet the case. Our lifetimes have seen the opening of abysses before which the mind quails. But it seems to me there are a few things everyone can humbly try to hold on to: love and mercy (and humor) in everyday living; the quest for exact truth in language and affairs of the intellect; self-recollection or prayer; and the peace, the composed energy of art.

—Robert Fitzgerald in the *Episcopal New Yorker*, Diocese of New York.

# THE EBC SUMMER SELECTION



## AS I WAS SAYING:

### A Chesterton Reader

Edited by Robert Knille

G. K. Chesterton wrote nearly 100 books and thousands of essays; Knille has sifted this immense outpouring to bring together highly readable selections from this Christian apologist who insisted that religion, far from being stuffy, should be a great adventure.

Chesterton's well-stocked mind drew from an endless fund of knowledge in order to nail down an argument, and he touches on everything from Dickens to how Paris resembles Brussels. Included are selections from *What I Saw in America*, *Orthodoxy* and *St Thomas Aquinas*; a sampler of 100 epigrams; excerpts from the Father Brown detective stories; religious and humorous verse; thoughts on marriage, women, politics and morality. These writings display their author's polished style, gleeful wit and relish for debate. 'Mysticism keeps men sane ... the ordinary man has always been sane because the ordinary man has always been a mystic,' wrote Chesterton, and these selections eloquently chronicle his lifelong search for ultimate meaning.—from a review by William Griffin in *Publishers Weekly*.—From *Embertidings*, Summer, 1985

## JOIN EBC TODAY

CHESTERTON, GILBERT KEITH (1874-1936), an English poet, essayist, and novelist, was one of the most original and forceful British writers of his time. His style was brilliant, and he has been called "The Prince of Paradox." His novels include *The Man Who Was Thursday* (1908) and the crime-fiction series known particularly for its whimsical and wise detective, Father Brown. Chesterton wrote many poems, which were collected in 1927. But he is especially noted for his witty essays, which often contain original ideas. His studies of Robert Browning and Charles Dickens for the *English Men of Letters* series provide enlightening, sympathetic criticism.

Chesterton was born in London, and was educated at St Paul's School. He became a journalist, and

contributed from 1905 to 1930 to *The London Illustrated News*. He also edited *G. K.'s Weekly*, and illustrated the books of his friend, Hillaire Belloc.—G. E. Bentley in *World Book*.



G.K. Chesterton's sketch of himself.

### KINDLY USE THIS FORM TO:

\_\_\_\_\_ Join Episcopal Book Club  
(Four Selections at the Ember Days  
\$30 US, \$35 outside US)

\_\_\_\_\_ Give a Gift Membership(s)  
(Attach a Separate Sheet, Please)

Send to HILLSPEAK, Eureka Springs, Arkansas 72632-9705

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

\_\_\_\_\_ Check here if you are listing a new address.

## ACCORDING TO —

• The Rev'd Bernard Thomas Flynn, Rector of St Columba's, Fresno, California: I once heard a man talk about God giving a pre-admittance interview as a prerequisite to entrance to heaven. The questions are not going to be, 'Were you good?' None of us would have a chance. But what he is going to ask is simple—'Did you enjoy life?'

• The Rev'd Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council, on learning that the Anglican Communion has been honored as a Consultant to the United Nations Economic and Social Council: This action is a recognition of the international character of the Anglican Communion and the importance of the Church, especially in the developing world. ... we share together traditions which include the churches of Africa, Asia, Latin America, the Pacific and the Caribbean.

• The late Rt Rev'd Ian Ramsey, a former Bishop of Durham, in a writing from 1970: The Church of England is a very loose-knit form of episcopal congregationalism. All shades of theological belief are tolerated from near-traditionalist Roman Catholicism at the one extreme to near-secular humanism at

the other. It is exceedingly difficult to see how so diverse an organization could have a generally acceptable policy on any topic of major controversy.

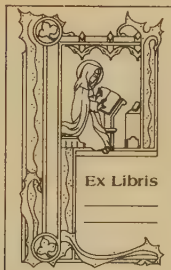
• Godfrey Stokes, Abbot of Nashdom Abbey in England: We hear a great deal about the Bishop of Durham. I am in no position to assess the wisdom of his doctrinal utterances, for I have neither heard nor read them in context. But from what I know, I believe that if questions were asked less about what a man believed and more about in whom a man believed, the Bishop of Durham would be found to be as passionate a believer in Christ as the most rigorist of traditional Christians. Christ was not content with teaching the truth. He was and is the Truth.

• John E. Hines, former Presiding Bishop of the Episcopal Church, at the 113th Diocesan Convention, Trinity Cathedral, Little Rock, Arkansas: The Church *must* be a prophet for Christ's sake ... the conscience of the community and the world. The prophet *must* produce tension where none exists in order to influence people to right action. ... The church must have persistent abrasiveness and patient impatience.

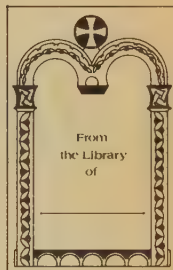
• The Rev'd Michael Rees, Chief Secretary of the Church Army, at Founder's Day Service, St Paul's, London: The Church has lost its nerve about evangelism. Some Christians are not thrilled with the Gospel any more. Most are content with routine service and worship and evangelism is way down the priorities list. Conferences and bishops' charges on evangelism mean nothing ... clergy are over-worked or feel threatened by evangelism; slogans or projects don't help because they insult people's intelligence. ... We've got to take evangelism seriously or die as a Church.

• The Rev'd John C. Ball, Jr. Vicar, Holy Apostles Church, Barnwell, South Carolina: When churches become a vital part of the members' lives, something starts to happen. Those members begin to show real love and concern for others within their church as well as those on the outside, and this can't help but attract others to them ... like moths to a flame. So many are lonely today, and afraid to admit it. They are desperately looking for somewhere to belong ... to feel at home, respected, loved ... as in a real family. And that's what our Lord created His Church to be. But until we, who consider ourselves part of His Church, start acting as vital members do, we should not be surprised that 'others' don't make our churches the way we wish they were.

## Book plates



815



835

- Original classical designs are printed with a rich blue ink
- Self-sticking labels measure 2½" by 4"
- Use in personal collections, in parish libraries, or as a special gift
- Memorial and presentation plates available

### SPECIAL OFFER TO TAD READERS

PKG 50 BOOK PLATES - \$6.50 post paid  
(PA residents add 6% sales tax)

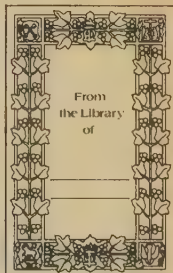
Catalogue of other fine stationery, postcards and liturgical calendars sent free on request.

**C. E. VISMINAS**

Rm AD-3  
422 Hastings Street  
Pittsburgh, PA 15206



825



845



## QUARTER WATCH



*The Holy Eucharist, commemorating Hillspeak's 25th Anniversary, was celebrated outdoors by the Rt Rev'd Michael E. Marshall with the Rev'd Canon James P. DeWolfe assisting.*

¶ "I'VE NEVER seen Hillspeak look so good" agreed a number of long-time Hillspeak visitors. They say beauty is in the eye of the beholder, but Hillspeak *did* look good! The pastures looked trim; the lawns, manicured. The trees adorning the neighboring hills had just days previously burst forth with early spring foliage; and, of course, all the flowers joined in the chorus of prais-

ing spring. Perhaps the bright sunny weather was the most cooperative of all. Everyone remarked on how especially *nice* the day was.

The day? St Mark's Day, April 25, 1985: the 25th Anniversary of the founding of Hillspeak. And, it was a pleasant day to remember. Even Morningside Barn, the *old red-barn*, was swept and garnished as was the original residence on

Grindstone Mountain erected in 1880. The Hillspeak staff appeared in special-occasion finery.

Visitors from Kansas, Texas, Missouri, Oklahoma and Arkansas were in evidence that afternoon to join in the Open House and Anniversary celebration. Earlier, greetings and floral arrangements had arrived from as far afield as Maine, Oregon *and* the British Isles. For a small segment out of time, clergy and laity alike paused to remember Hillspeak on St Mark's Day and to remember its special contribution to the life of the Church. It was a pleasant day! —[*Embertidings*, Summer, 1985.]

¶ ONE OF the cheeriest anniversary

greetings came from the Archbishop of South Australia, the Most Rev'd Thomas T. Reed, a doctor of letters, who wrote:

*Thank the Lord for your Jubilee!  
TAD has long been a joy to me.  
Long may it flourish and abound -  
As long as this planet spins around.*

¶ FAITH ALIVE is fifteen years old itself. A witnessing fellowship in the Episcopal Church, it was "born" in 1970 in New Orleans, Louisiana. To date over 1400 Weekends have been held in some 1200 Episcopal churches. Many have had two or three Weekends. Additionally, FA has helped 65 churches of other denominations, plus schools and correctional institutions hold such

—Books and Religion, The Divinity School, Duke University



*"We haven't dispensed with the Bible completely, but this is the bit the Bishop actually believes to be true."*

events. For more information, write Faith Alive, P O Box 1987, York, Pennsylvania 17405.

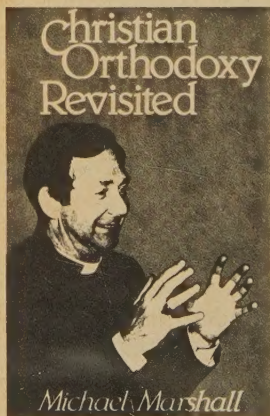
¶ OVER 2000 Christians are expected to attend an international renewal conference co-sponsored by Episcopal, Presbyterian and Lutheran Renewal Ministries, July 17-21, on the campus of the University of Southern California at Los Angeles. The Rev'd Canon Michael Green of St Aldates, Oxford, Bishops Derek Rawcliffe of Glasgow, Scotland and Moses Tay of Singapore are some who have accepted invitations from overseas.

¶ "OUTDOOR EXPERIENCES can greatly enhance a person's spiritual well-being, expand his horizons and develop his character in a way which

positively affects his entire life." For this reason, St Michael's MISSION WEST PROGRAM of 2, 4 and 6-week camping missions in the Colorado Rockies [for ages 11 through adults] has been developed for the summer months of June, July and August. The program's supervisor is Dr Jay Zarr, Director of Outdoor Education, Colorado Mountain College. For details contact: The Rev'd Donald Armstrong, Church of St Michael and St George, 6345 Wydown, St Louis, Missouri 63105.

¶ HEART GLAD DEPARTMENT: At the Annual Parish Meeting, the EYC of St Barnabas, Garland, Texas presented the Rector, the Ven David E. Parker, a check for \$1000 to

## NEW from Michael Marshall



**\$6.95**

The crux of this book is Marshall's fervent belief in the Church's continuing capacity for renewal and rebirth in spite of changing moral, social, and political climates.

This is an uncompromising look at the state of the church today, one which calls for embracing the challenge of the Gospel itself.

**MOREHOUSE  
BARLOW**  
78 Danbury Road  
Wilton, Connecticut 06897  
203 762-0721

establish a fund for a new building. The 18-member group, since grown to 30, earned the money and instead of a trip or spending on themselves, on their own initiative, gave it to "our parish".

ST JUDE Mission, Terlingua Ranch, in Big Bend country Texas, with only a 12-family congregation decided to do something more as a social outreach of the church. So, in January, 1985, with their pastor, the Rev'd Canon Joseph LaFollete, they journeyed to Borquillas del Carmen, a pueblito on the Mexican side of the Rio Grande, with boxes of used clothing, discovering not only were those sorely needed, but also that no priest of any description had been there in 3 years. After a good visit with the people, they set a later date to celebrate mass. Now, a *monthly*

## THE MISSION BOOKSTORE NASHOTAH HOUSE SEMINARY



NASHOTAH, WI. 53058

414 - 646 - 3371, ext. 62

Church and clergy  
discounts available

Mastercard & Visa accepted

follow-through program has been established.

¶ PENSIEVES, the quotable column in the Diocese of Chicago, says: One nice thing about being imperfect is the joy that it brings to others.

¶ PERFECT OR NOT, by the Grace of Our Lord Jesus Christ, *The Anglican Digest* will be in your home next in August – around Transfiguration Day.



The Anglican Digest

HILLSPEAK

Eureka Springs, AR 72632-9705

Dear TAD:

Please keep/add me on your mailing list. Enclosed is my tax-deductible contribution of \$ \_\_\_\_\_.

\_\_\_\_\_  
(Name)

\_\_\_\_\_  
(Address)

\_\_\_\_\_  
(City, State/Province, Country, Postal Code)

\_\_\_\_ Check here if you are enclosing names of others you wish to receive *The Anglican Digest*.



# The Anglican Digest

Hillspeak • Eureka Springs, Arkansas 72632-9705

ADDRESS CORRECTION REQUESTED

Non-Profit C  
U.S. Postage  
PAID  
Eureka Springs  
Permit No.

X0005085  
GRADUATE THEOLOGICAL UNION LIBRARY  
PERIODICALS ROOM  
2400 RIDGE RD  
BERKELEY CA 94709